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## NOTES AND COMMENT

The value of the annual volumes of the United States Catholic Historical Society's *Historical Records and Studies* can easily be gathered from the Index of the first ten volumes (1899-1917) compiled by Miss Herbermann, and printed in the last issue (Vol. XI, December, 1917). Special attention deserves to be called to a little-known aspect of American Catholic history, namely the *Diplomatic Intercours with the Papacy*, which Mr. Thomas F. Meehan has brought to light in the present volume. "An investigation of the official register of the State Department at Washington," he says, "gives the following list of the diplomatic representatives of the United States at the court of the Pope:

- JACOB L. MARTIN, North Carolina, confirmed as Chargé d'affaires, April 7, 1848. Died at post August 26, 1848.
- LEWIS CASS, JR., Michigan, Chargé d'affaires, January 5, 1849. Minister Resident, June 29, 1854. Presented credentials as such November 9, 1854. Took leave November 27, 1858.
- JOHN P. STOCKTON, New Jersey, Commissioned Minister Resident June 15, 1858. Took leave May 23, 1861.
- ALEXANDER W. RANDAL, Wisconsin. Commissioned Minister Resident August 6, 1861. Left post about August 4, 1862.
- RICHARD M. BLATCHFORD, New York. Commissioned Minister Resident August 9, 1862. Left post and resigned in United States October 6, 1863.
- RUFUS KING, Wisconsin. Commissioned Minister Resident October 7, 1863. Was previously commissioned March 22, 1861, but declined. Left post August, 1867. Resigned in the United States January 1, 1868.

"The temporal power of the Pope having been usurped at this period the legation has since lapsed, but, as can be seen, it existed during the administration of Presidents Polk, Taylor, Fillmore, Pierce, Buchanan, Lincoln and Johnson and immediately subject in its direction to such notable Secretaries of State as James Buchanan, John M. Clayton, Daniel Webster, Edward Everett, William L. Marcy, Lewis Cass, Jeremiah S. Black, and William H. Seward." This is a subject which deserves recognition from American historical writers. Attempts have been made on several occasions to see the diplomatic *cahiers* for these twenty years, but the State Department officials have not seen the necessity of allowing them to be catalogued and analyzed.

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Students of the early history of the Americas, a subject which is especially interesting to Catholics, will have every reason to rejoice in the appearance of the first number of *The Hispanic-American Historical Review* which is now in press. This new quarterly in the historical field had its origin in the American Historical Association which perhaps a little over a year ago appointed a committee to look after the details of organization. After lengthy deliberations, a Board of six Editors was chosen, consisting of the following experts: James Alexander Robertson, of the United States Bureau of Domestic and Foreign Commerce; William R. Manning, of the University of Texas; W. S. Robertson, of the University of Illinois; Charles E. Chapman, of the University of California;

I. J. Cox, of the University of Cincinnati; and Julius Klein, of Harvard University; to which were added W. R. Shepherd, of Columbia University, and Herbert E. Bolton, of the University of California, as Advisory Editors. The first of those mentioned, James Alexander Robertson, has had a long career of usefulness, first as the Editor (with Miss Blair of the University of Wisconsin) of the collection of Philippine Documents in fifty-five volumes, and subsequently as Librarian of the Public Library of Manila, and has been chosen as the Managing Editor.

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Under his management, the first number of the *Review* is now ready for publication. A glance over its contents will be sufficient to indicate at once its scope and its great probability of success. There is a *Letter from President Wilson*, which is followed by *A New Historical Journal*, from the pen of J. Franklin Jameson, Director of the Department of Historical Research of the Carnegie Institution of Washington. *The Founding of the Review* is well described by Charles E. Chapman, one of the Board of Editors. Charles W. Hackett, of the University of California, contributes an article on *The Delimitation of Spanish Jurisdiction in North America to 1535*, and Charles H. Cunningham, of the University of Texas, who has recently contributed to the CATHOLIC HISTORICAL REVIEW, writes an article on *The Institutional Background of Spanish America*. Then comes *The Recognition of the Spanish Colonies by the Mother Country* by W. S. Robertson, one of the Board of Editors. This is followed by the usual department of Book Reviews, Notes and Comments, and a Bibliographical section which contains an article in Spanish by J. T. Medina, perhaps the most illustrious bibliographer of the American continent, at present connected with the University of Santiago de Chile. The title of his paper is *Dos obras de Viajeros norte-americanos traducidas al castellano*. This section also contains some bibliographical notes, which will be a regular feature of future issues, by C. K. Jones, of the Library of Congress and the George Washington University. The current number is brought to a close by a list of recent publications, articles as well as printed books.

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Dr. Robertson, the managing Editor, to whom the readers of the last number of the REVIEW need no introduction, is certainly to be congratulated upon the contents of this first number and the standard of selection manifest in it presages a merited success. Catholics especially should be interested in this new quarterly, seeing that Hispanic-American history at certain periods is almost synonymous with Catholic missionary history in the Americas. The REVIEW therefore bespeaks a hearty support from Catholics for its new sister, in the matter of subscription and of perusal of its contents and as well in the contribution of articles. The subscription price is \$3.00 a year and the office of the Managing Editor is 1422 Irving Street, N. E., Washington, D. C.

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In mentioning the Board of Editors of this new REVIEW, we are reminded of the interesting work upon which one of its Editors, William R. Manning, Professor of Latin-American History in the University of Texas, is now engaged.

In the spring of 1916, Dr. Alejandro Alvarez, the distinguished Chilean publicist, proposed to the Carnegie Endowment for International Peace the publication of American diplomatic correspondence regarding the emancipation of the Latin American countries from the year 1810 to 1830. Pursuant to the Endowment's acceptance of this proposal, Dr. Manning was persuaded to spend a year in Washington in the collection of this correspondence.

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To this task he has brought no mean qualifications. As a contributor to *The Southwestern Historical Quarterly*, *The American Journal of International Law*, *The Mississippi Valley Historical Review*, and to other scientific periodicals; as the author of the Albert Shaw Lectures on Diplomatic History, delivered in 1913 at the Johns Hopkins University and published in 1916 under the title, *Early Diplomatic Relations between the United States and Mexico*; and as Professor of Diplomatic Relations at the George Washington University and of Latin-American History at the University of Texas, his selection is a just one, for he was a logical man for the task. Owing, however, to the entry of the United States into the present war, the Department of State has found it inexpedient to give him access to its archives at the present time, and he has been collecting material to be found in the published official documents of the United States. There can be no doubt that, when the project has been completed, the work will be of inestimable value to the student of the early history of the United States.

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The Carnegie Endowment is also engaged in collecting for publication the views of the Latin American Republics upon the Monroe Doctrine, outlined in President Monroe's message to Congress of December 2, 1823. As a companion volume to this, it is proposed to collect the official papers concerning the doctrine which have been issued from time to time by the Government of the United States, and a collection of the statements of accredited publicists of the United States interpreting, defining and applying the doctrine.

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The projects which have just been mentioned are a part of the work of the Endowment's Division of International Law. Its Division of Economics and History has just published a work interesting to the student of Latin-American history, namely, Dana G. Munro's *The Five Republics of Central America*, which is one of a series of studies intended by the Endowment to present the history and economic conditions in the Latin American Republics. The present volume is the result of several months of study on the ground. Dr. Munro travelled by all the usual means of locomotion through the countries he describes, getting his information, as far as possible, at first hand, and from this he has endeavored to correct the false impression of many persons in the United States that Central America is "a land of revolutions, bankrupt governments, and absconding presidents, and a haven for fugitives from justice from more settled countries."

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The great difficulties in the way of making a careful study of this subject are due to the absence of trustworthy written material. Historical works are notor-

iously unreliable, although the colonial period is ably treated in two or three books by Central American authors. The development of the community, however, since its separation from Spain has apparently never been adequately treated. Dr. Munro, therefore, is to be felicitated upon performing an extremely useful task in handling this subject under the following topics: *The Country and the People, Central American Political Institutions, Guatemala, Nicaragua, Salvador, Honduras, Costa Rica, The Establishment of a Central American Federation, The Causes of Central American Revolutions, The Washington Conference of 1907, The Intervention of the United States in Nicaragua, Commerce, Central American Public Finance, and The Influence of the United States in Central America*. The volume also contains a good bibliography of the more important historical and descriptive material dealing with Central America and a very good index.

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Naturally, one of the first aspects a Catholic would look for in such a work is the author's treatment of the question of religion. In this his judgment seems to be very fair and accurate, although a little more space might have been given to the Church's influence. Acknowledging a low morality, he attributes it to a lack of religious restraints. The Church at one time was very powerful throughout the Isthmus, but after the Declaration of Independence, the Liberal leaders expelled the Archbishop and many of the priests, and suppressed all the convents. And although the people even now are Catholics, at least nominally, the Religious Orders were never revived, except in Guatemala from 1839 to 1871, when they were suppressed again. Many of the women are still very devout, but the men, especially among the upper classes, are for the most part frankly irreligious. The Central American has many good qualities, being good natured, affable, profoundly attached to his friends and to the members of his family, and deeply susceptible to lofty ideals and patriotic impulses. There are a few non-Catholic missionaries from England and the United States, but "Protestantism is so utterly unsuited to the temperament of the people that they have made few converts," in spite of the fact that the Church has lost much of its old-time hold on the people.

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For the purpose of testing the accuracy of Dr. Munro's work, Chapters IV and XI which give the history of Nicaragua were selected. Several years ago, when contemplating an educational mission to this republic, an American Catholic student of history had occasion to delve into Nicaraguan history. He interviewed the then Minister of Nicaragua, General Emiliano Chamorro, now president of the Republic, as well as several travellers connected with the Bureau of the Pan-American Republics. And while all were most courteous and desirous of furnishing him with information, none could refer him to a good history of the growth and development of the republic such as has now been furnished by Dr. Munro. The story of Walker's filibustering expeditions was to be found in many places, although Scroggs (*Filibusters and Financiers*. New York, 1916) has made improvement even in this direction, but as for an intimate history of the people of Nicaragua, their origin, their idio-

syncrasies, the reason for their meteoric history, it was nowhere to be found gathered together between the covers of a single book. Consequently, we are inclined to think that if the balance of the Dr. Murno's book is as accurately and as interestingly composed as are his romantic chapters upon Nicaragua, it certainly supplies a long-felt want and makes one eager to see the South American Republics receive similar treatment from similarly capable hands.

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*Our Country in Story*, by the Franciscan Sisters of the Perpetual Adoration of La Crosse, Wis., marks a decided step forward in the field of reading-books in history for our schools. It is intended primarily for the pupils of the fifth and sixth grades of our elementary schools, and the forty odd stories contained in the book tell in a very striking manner many of the more notable events in the history of our country. In these various narratives, we are told in the Foreword, "are portrayed the Catholic missionary, discoverer, explorer, and statesman, bringing out the influence of faith on character and actions." The stories are arranged in admirable order and there is a distinctive charm in the telling which will appeal to many who have long since bade good-bye to the days of the fifth and sixth grades. The book is well illustrated with 117 pictures and is well balanced with maps, questions, and references to further reading. The Index deserves mention, the words being accentuated for easy pronunciation by the child. (The volume is published by Scott, Foresman and Company, of Chicago, and is sold at seventy-two cents.)

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The Carnegie Endowment's sister corporation, the Carnegie Institution of Washington, has been very active in publishing guides to the history of the United States in various archives, the historian's "tools," so to speak. It is not believed that Catholics are quite so familiar as they should be with this great work which is being done under the supervision of Dr. J. Franklin Jameson, Director of the Institution's Department of Historical Research. Every Catholic student of history ought to know and use these valuable aids to scientific historical research. So far Guides to American history have appeared for the Government Archives in Washington (Van Tyne and Leland), the Diplomatic Archives of the Department of State, 1789-1840 (McLaughlin), Papers in Washington Archives relating to Territories of the United States (Parker), Canadian Archives (Parker), Manuscript Materials to 1783 in the British Museum, in Minor London Archives, and in the Libraries of Oxford and Cambridge (Andrews and Davenport), Materials to 1783 in the Public Record Office of London (Andrews), Materials since 1783 in London Archives (Paullin and Paxson), Materials in Spanish Archives including those of Simancas, the Archivo Histórico Nacional and Seville (Shepherd), Documents in Spanish Archives which have been printed or of which transcriptions are preserved in American libraries (Robertson), Materials in the principal Archives of Mexico (Bolton), Materials in Cuban Archives (Pérez), Materials in Roman and other Italian Archives (Fish), Materials in German State Archives (Learned), Materials in Swiss and Austrian Archives (Faust), Documents in the *Papeles Pro-*

*cedentes de Cuba*, deposited in the Archivo General de Indias at Seville (Hill), and Materials in Russian Archives (Golder).

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Perhaps the more interesting of these guides from the Catholic point of view are Shepherd's Spanish Archives and Fish's Roman and Other Italian Archives. Nine-tenths of the latter book relates to Archives in Rome. In that city the two collections most abounding in materials for American history, and described in the most detailed manner in this volume, are the Archives of the Vatican and those of the Congregation of the Propaganda. The former embraces the correspondence of the Papal Secretaries of State with the Nuncios of Spain, France and other colonizing countries, and various correspondence with bishops and other ecclesiastics in America. Taken in connection with the Archives of the Propaganda, these Archives not only display with great fullness the ecclesiastical and religious history of early America and of the Catholic portions of the United States, but also cast an extraordinary amount of light upon civil history and administration, especially French and Spanish. Besides the Vatican Archives, the volume embraces the manuscripts in the Vatican Library, in other ecclesiastical collections and in public and private libraries in Rome. The Archives of Naples, Venice, Turin and Florence are likewise included and there is a full index.

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With such examples as these as incentives, it is clear that some enterprising Catholic or an American Catholic Historical Association ought to do for the Catholic Church Archives what Allison has done for the Protestant Church Archives in his *Inventory of Unpublished Material for American Religious History in Protestant Church Archives and Other Repositories*, published by the Carnegie Institution in 1911. The only attempt so far in this direction is that carried on some years ago by the American Catholic Historical Society, of Philadelphia, which supported a research-worker at Rome for some time. His transcripts (typewritten) are at the Society's home, 715 Spruce Street, Philadelphia.

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A work of particular value and interest to students of the influence of the Catholic Church upon early American history is Davenport's *European Treaties Bearing on the History of the United States and its Dependencies to 1648*, which has just been published by the Carnegie Institution. Everyone knows that the texts, especially the earlier ones, of the European treaties relating to America, are in many cases difficult to obtain. Many of them are in books to which few historical students have access. Some have not been printed at all. Most have been printed with greater or less degrees of inaccuracy and incompleteness. Dr. Davenport, after several years of study in European libraries and archives, as well as in Washington, has assembled in this volume accurate texts of all those treaties or parts of treaties anterior to 1649 which bear in any direct way upon the history of the present United States or its insular dependencies (Porto Rico and the Philippines, so far as the present volume is concerned).

Miss Davenport has also procured and included accurate texts of the papal bulls relating to America, documents which under the international law and practice of their period had a status and force similar to that of treaties. A facsimile and translation of the letters of Pope Alexander VI, concerning the so-called "Line of Demarcation," and of other papal bulls were published by Heywood in 1893 and one of his twenty-five copies is on deposit in the Museum of the Catholic University of America, but Heywood's volume lacks the scientific exactness which Dr. Davenport has brought to bear upon her work.

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In her work, documents in any other language than English and French have been accompanied with careful translations. To each document an introduction is prefixed in which the history of its making, a *mise en scène* so to speak, is set forth. These introductions make an approach to a consecutive history of European diplomacy respecting America down to the time of the treaties of Westphalia. Introductions and texts are carefully annotated and bibliographical sections give suitable references to all matters respecting the documents and their history. The work gives ample evidence of the painstaking care and the laborious attention to details which are at once a delight to the reader and a proof of the author's scholarly ability.

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Mr. George Dobbin Brown, of the Library of Princeton University, has published an *Essay towards a Bibliography of the published Writings and Addresses of Woodrow Wilson* (1910-1917). It is a continuation of Mr. Clemons' *Essay*, which covers the years 1875-1910. The President's writings have often been the subject of the bibliographer; five other bibliographies, besides the two mentioned, have already been published. All the subjects listed by Mr. Brown are not of equal importance, and the system he has followed—the chronological—leaves much room for improvement. A subject index with cross references would have made this pamphlet of actual value. The writings and addresses are not analyzed, and in many cases the reader has no reference to the publication.

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Monday, February 4, 1918, will live long in the history of St. Joseph's Seminary, Dunwoodie, New York, as "Encyclopedia Day." The Saturday previous two hundred and six sets of the special *Dunwoodie Edition* of the *Catholic Encyclopedia* arrived on motor trucks at the Seminary and were distributed among the seminarians. An elaborate programme had been arranged, and addresses were made up by Rev. Philip J. Furlong, in behalf of the student body, by Father Wynne, S. J., Monsignor Chidwick and Bishop Shahan. It means much for an intelligent and enthusiastic love for Church history among the future priests of New York Diocese that this valuable work has been placed in their hands. The clergy of the Diocese participated by creating for the purpose a fund which will enable the Editors of the *Encyclopedia* to supply future students with the work.

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An historic document of the highest value appeared in the *Congressional Record* for March 18, 1918—the address of the Hon. Ambrose Kennedy, of Rhode Island, before the House of Representatives, on the Memorial to the "Nuns of the Battle Field." Mr. Kennedy passed in review the work done



by many of the Sisterhoods in the Civil War, and urged the acceptance of the resolution which authorized Congress to permit the members of the Ladies' Auxiliary of the Ancient Order of Hibernians in America to erect at their own expense a fitting memorial in the city of Washington as a tribute to the nuns who displayed courage on the battlefield and in the hospitals. The resolution passed the Senate on the following day, and there can be no longer any reproach that an official reward to these devoted women has never been given. Praise is given by Mr. Kennedy in his address to Mrs. Ellen Ryan Jolly, the President of the Ladies' Auxiliary.

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A "Pioneer Priest," writing in the *Catholic Register* of Kansas City, Mo., gives the following evidence for the fact that President Lincoln was born in the Catholic faith:

At every anniversary of President Lincoln's birth, we hear much of his life. His boyish pranks are yearly repeated, but his religion in his youth is seldom mentioned. This can be accounted for by the fact that, in his youth, Lincoln was a Catholic, a member of a Church that takes not into consideration earthly honor, power, or glory, extolls only for virtues that lead to Heaven. While it is true she has on her list of saints, thousands of kings, queens, and others in high station, they are not there because of their accidental positions of power in this world but for the way they served God. Lincoln's father and his stepmother were Catholics. Some dispute the religion of his father, but Father J. M. J. St. Cyr, in whose parish the Lincolns lived, says Thomas Lincoln was a Catholic, and he adds, "I often said Mass in his house and heard the confessions of his children." Father Lefever, who, when stationed at Indian Creek, Monroe County, Mo., had for his parish four counties in Missouri and five in Illinois, always said Mass in the Lincoln home when visiting Clarys Grove, Ill. The Lincolns came to Clarys Grove from Rolling Fork, Ky., when young Abe was born. Father Lefever, afterwards Bishop Lefever of Detroit, was in Paris, France, at the time of Lincoln's assassination. To a reporter for the *Monde* published there, he said, "I am pained to hear of poor Lincoln's death." He declared the affair might not have happened, "had he but taken the advice I gave him when he was a boy living in New Salem, to avoid all places of public amusement during the Holy season of Lent. 'Say your beads, Abe,' I told him. Here, now, he had been killed in a theatre on Good Friday. Poor Abe was a good, kind boy. He used to help me fix a place to say Mass. He once made six chairs and gave them to me. After I left there, I lost track of him. I was told he married a Presbyterian and fell away from the religion of his young days, otherwise he would not have been where he was when assassinated. I hope they will get the murderer." Archbishop Ireland of St. Paul, who was a chaplain in the army, said in the *New York Tablet* in 1869 that "Lincoln never denied his religion, but having joined some society condemned by the Church, he naturally fell away." The late Bishop Hogan of Kansas City wrote exhaustively on the subject many years ago and his writings are still preserved in a scrapbook in the Cathedral residence.

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Mr. Thomas F. Meehan, whose article on Cornelius Heeney appears in this issue of the REVIEW, writes us as follows: "In the very interesting and valuable

list of early Catholic publications contributed by Mr. William Stetson Merrill to the October number of the *REVIEW* there are three titles (pp. 322-323) relating to New York and Boston which he chances as belonging to his list because of the "Irish" names they bear. This chance does not seem to be well taken. The first cited by Mr. Merrill is a broadside printed in New York, January 23, 1769, in which Thomas Randall denies that "Thomas Smith reflected on the Irish at the last election." In 1769, Catholics were not supposed to exist in New York. The historic John Leary then had his leather shop in what is now Cortland Street and tradition says he used to go to Philadelphia to make his Easter duty. Scoville in his *Old Merchants of New York* says: "A man did not dare to say he was a Catholic in those days." Certainly Thomas Randall did not. He probably was one of those legal pirates, master of the privateer *Fox*, and the incident mentioned was merely a local election row. Walter Bassett quotes the text of the broadside and tells of the election in his *Old Merchants of New York*. Also dated 1769, the second of Mr. Merrill's titles is an "Irishman's Petition to the Commissioner of Excise" and signed by Pat. O'Connor, Blaney O'Shea, Carney Macguire and Lawrence Sweeney. There is nothing Catholic about an excise petition and as for the names attached to it, they are no indication of the faith of these signatories in early New York. Such names are often most misleading for that period. The third citation Mr. Merrill makes is that of the book of Statutes, Constitutions, etc. (Boston, 1774-75) of the Friendly Brothers of St. Patrick. There was nothing Catholic but the Saint's name about this society; it was the convivial organization through which the officers of the English army celebrated St. Patrick's day. Each branch was called a "Knot." In the late John D. Crimmins' *Celebrations of St. Patrick's Day in America*, several notices of these celebrations by the "Knots" in New York are quoted (pp. 27-28). All this does not detract in the least from the many other finds Mr. Merrill's industrious researches have so fortunately made for our list of earliest publications."

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Historical scholars throughout the United States, but particularly in the Mississippi Valley, will rejoice in the foundation of the Illinois Catholic Historical Society, with headquarters in Chicago. The honorary presidents are the Archbishops and Bishops of the Province of Chicago. Mr. William J. Onahan, a well-known student in American history, has been elected President. The First Vice-President, through whose inspiration the Society mainly came into existence, is the Very Reverend Frederic Siedenburg, S. J., of Loyola University. Particularly gratifying is the announcement of the *Illinois Catholic Historical Review*, which is to appear quarterly, beginning with April, 1918.

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Dr. Cooper's *Analytical and Critical Bibliography of the Tribes of Tierra del Fuego and Adjacent Territory* has drawn considerable attention to the Catholic Missions of that far-away part of the American continent. The natives inhabiting the southern tip of the American continent fall into two groups: the Onas of Tierra del Fuego Island, closely related to the Patagonians; the Yahgans, Alacaluf, and now probably extinct Chonos of the Magellanic and Chonoan

archipelagos, closely related to the modern Botocudos of eastern Brazil and to the archaic race that first peopled the greater part of southern South America. The Fuegians and Botocudos are culturally the most backward peoples on the American continent. The Yahgans are the southernmost inhabitants of America and of the world. The evangelization of the Chonos was first undertaken by the Jesuit Fathers Melchor de Venegas and Juan Bautista Ferrufino, in 1609, and continued intermittently until the expulsion of the Jesuits from Chile in 1767. English Protestant missionaries began work among the Yahgans in the 'fifties of the last century; the leading figure among these missionaries was the Rev. Thomas Bridges. For the last quarter century the Salesian Fathers have been actively engaged among the Alacaluf and Onas. Anthropology is particularly indebted to the Rev. Thomas Bridges for his linguistic and cultural studies of the Yahgans, and to the Salesians, particularly Fathers José M. Beauvoir and Maggiorino Borgatello, for their valuable contributions to our knowledge of the languages and customs of the Onas and Alacaluf.

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Mr. William S. McLaughlin, a well-known student of Catholic history in the Diocese of New York, writes to us: "In your *Notes and Comment* of the January (1918) issue, page 493, there is a notice on Bishop Bruté's MSS. The following letter would indicate that all the papers of the illustrious Bishop were not sent to New York." He copies it as published by the late Martin I. J. Griffin, in July, 1892.

*Dear Sir:*

The Most Reverend Archbishop being hindered by his many occupations from answering your letter of the 24th of May, has requested me to write to you in his name.

The Papers of the late B<sup>p</sup> Bruté were far from being complete when they came into the Archbishop's hands; they have evidently been examined by some one, who had taken from them many important papers, especially those of an historical nature. When the first arrived here, I examined them myself, in the hope of finding important information upon certain matters, to which I had turned my attention—and discovered nothing worth preserving, tho' during his whole life he had employed more or less time in making researches connected with the history of the Catholic Religion in this part of the world. As however I did not examine them particularly in reference to the Indian Missions, there may be some documents connected with them, that I may have overlooked—and I will take an early opportunity of looking them over again, so that if I discover anything to interest you, I will let you know. The Rev. Mr. Shea of the Society of Jesus, has been for some time engaged upon a History of the Jesuit Missions amongst the Indians—and from his particular fitness for the task, as well as the valuable documents in his possession, I have no doubt that it will prove a valuable addition to the early history of our country. The Most Rev'd Archbishop requests me to convey to you his kind regards.

*I remain, with sincere Respect,*

*Very truly yours,*

J. B. BAYLEY,

*Secretary.*

JAS. H. CAUSTEN, JR., ESQ.,  
Washington, D. C.

Mr. McLaughlin calls attention to the fact that the Archives in Baltimore should possess a large collection of the Bruté letters. Archbishop Kenrick, for instance, while Bishop of Philadelphia, was the recipient of many letters from Father Bruté. Over the signature "Vincennes," Bishop Bruté wrote a series of letters in the *Catholic Telegraph* relative to the early missions of the Jesuits, from the Lakes to the Mississippi.

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The *International Mind in the Teaching of History* is the title of an appositely written paper by Mary Sibley Evans, in the March number of the *History Teacher's Magazine*. There are four phases, she points out, in the application of the international mind to historical facts. The first concerns itself with *sectionalism* in our country; the second deals with our *provincialism*, or our attitude towards the stranger within our gates; the third concerns itself with our *attitude towards other nations*; and the fourth concerns itself with our *relations with the past*. Our *sectionalism* is a canker at the heart of that fuller and more compact Americanism which is the patriotic ideal of a statesmanlike love of country. "There are still some of us who classify all Northerners as cold and hard; all Southerners as lazy and inefficient; all Westerners as rough and blustering; all Easterners as luxury-loving and degenerate. . . . Rarely, indeed, does the visitor in the Congressional gallery hear a speech which presents the issues and the interests of the country as a whole. He comes away properly depressed by the sectional spirit which prevails in our national law-making body." The Casualty Lists which are coming back from the front ought to have a permanent effect upon the "tragic and undemocratic" self-betrayal of that type of American who speaks in his sorry provincialism of "Wops" and "Dagoes." If those lists are studied the proud Anglo-Saxon must needs ask himself whether in the American army at present his race, which he considers American par excellence is really represented. There is no doubt that the war will affect profoundly our "international mind" on these first two points, but it is highly questionable whether we are prepared by education and by growth for that broader international spirit which will lead us to see straight and true amid the many national antipathies which made up the world before the war. The last phase can be summed up in a few words; courage to see our own precise part in the great stream of political events since the beginning of our history, the relationship between the great movements of the past with our own development, and "the most crying need for the honesty to admit our own sins and shortcomings." Perhaps the skepticism that has come upon us in our endeavor to learn the truth of the present war may arouse us to *tell the truth* to our children about the American Revolution, the War of 1812, the unrighteousness of our war with Mexico over Texas, the horrors of Reconstruction, the appalling dishonesty of the War with Spain, and the crimes that are being committed right now day by day against the poor. But American education from the lowest rung of its hierarchy to the highest is so saturated with fallacies and lies, especially in the story of its origin and its political growth, that the hope for the international mind seems doomed to disappointment. No true and lasting Love of Country can be created outside the School of Truth.

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